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10 MIND-BLOWING ISLAMIC POSTS

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WEEK 25

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O you who have believed, look after your own souls” : Tafsir al-Sa’di & al-Shinqitee

In surah al-Maa’idah, Allah commands the believers by saying:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

O you who have believed, look after your own souls. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do. [5:105]

In his book of tafsir, sheikh ‘Abd al-Rahman al-Sa’di commented on this ayah by writing:

يقول تعالى: { يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ } أي: اجتهدوا في إصلاحها وكمالها وإلزامها سلوك الصراط المستقيم، فإنكم إذا صلحتم لا يضرركم من ضل عن الصراط المستقيم، ولم يهتد إلى الدين القويم، وإنما يضر نفسه. -

Allah says:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ

O you who have believed, look after your own souls.

meaning: exert yourselves in their rectification, their perfection, and making them steadfast in traversing the Straight Path. For once you have rectified yourselves, then those who have strayed from the Straight Path and are not guided to the upright religion will not harm you; it is only themselves that they harm.

ولا يدل هذا على أن الأمر بالمعروف والنهي عن المنكر، لا يضر العبد تركهما وإهمالهما، فإنه لا

يتم هداه, إلا بالإتيان بما يجب عليه من الأمر بالمعروف والنهي عن المنكر. نعم، إذا كان عاجزا عن إنكار المنكر بيده ولسانه وأنكره بقلبه، فإنه لا يضره ضلال غيره. -

However this does not mean that slacking off in commanding the good and forbidding the evil or abandoning it completely is something that does not negatively affect a slave. For the fact of the matter is that being guided is not complete unless one follows through with the commanding of good and forbidding of evil which that guidance demands of him. Yes, even if he is not able to take action against wrongdoing by means of his hands or his tongue and is only able to disapprove of them in his heart, then still the misguidance of others will not harm him.

وقوله: {إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا} أي: مآلكم يوم القيامة، واجتماعكم بين يدي الله تعالى. {فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ} من خير وشر. -

And Allah’s statement:

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

You shall all return to Allah …

referring to your ultimate destination on the Day of Judgement and your being gathered in front of Allah

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

… and He will inform you of what you have done

both the good and the bad.

[Taysir al-Kareem al-Rahman pg. 272-273]

The famous mufasssir Sheikh Muhammad al-Ameen al-Shinqitee also devoted space in his tafsir to addressing the possible misconception that Imam al-Sa’di alluded to by writing:

قوله تعالى : يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم ، قد يتوهم الجاهل من ظاهر هذه الآية الكريمة عدم وجوب الأمر بالمعروف والنهي عن المنكر ، ولكن نفس الآية فيها الإشارة إلى أن ذلك فيما إذا بلغ جهده فلم يقبل منه المأمور ، وذلك في قوله : إذا اهتديتم [١٠٥ \ ٥] ; لأن من ترك الأمر بالمعروف لم يهتد ، وممن قال بهذا حذيفة ، وسعيد بن المسيب ، كما نقله عنهما الألوسي في ” تفسيره ” ، وابن جرير ، ونقله القرطبي عن سعيد بن المسيب ، وأبي عبيد القاسم بن سلام ، ونقل نحوه ابن جرير عن جماعة من الصحابة ، منهم ابن عمر ، وابن مسعود . -

Allah’s statement:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ

O you who have believed, look after your own souls. Those who have gone astray will not harm you when you have been guided.

An ignorant person might falsely understand this noble ayah to mean that there is not any obligation to command the good or forbid the evil. However, the ayah itself contains something which shows that it is referring to when one has already made an effort to enjoin the good which was not accepted from him. That comes in Allah’s saying:

إِذَا اهْتَدَيْتُمْ

when you have been guided

because whoever leaves off commanding the good is not rightly guided. Among those who have explained it this way are Hudhayfah and Sa’eed ibn al-Musayyib, as both al-Aloosi and ibn Jarir transmitted from then in their books of tafsir. And al-Qurtubi transmitted this meaning from Sa’eed ibn al-Musayyib and Abu ’Ubayd al-Qaasim ibn Salaam. Ibn Jarir also transmitted similar statements from a number of the Sahabah including ibn ’Umar and ibn Mas’ood.

فمن العلماء من قال : إذا اهتديتم ، أي : أمرتم فلم يســــــــــــــــمع منكم ، ومنهم من قال : يدخل الأمر بالمعروف في المراد بالاهتداء في الآية ، وهو ظاهر جدا ولا ينبغي [ص: ٤٦٠] العدول عنه لمنصف . -

Some scholars explain the phrase:

إِذَا اهْتَدَيْتُمْ

when you have been guided

to mean: you have commanded them with good but they did not listen to you. Some scholars say that “commanding the good” falls under the meaning of being guided in this ayah. The meaning is clear as day, and it is not appropriate for any fair-minded person to turn away from this.

ومما يدل على أن تارك الأمر بالمعروف غير مهتد ، أن الله تعالى أقسم أنه في خسر في قوله تعالى : والعصر إن الإنسان لفي خسر إلا الذين آمنوا وعملوا الصالحات وتواصوا بالحق وتواصوا بالصــــــــــــــــبر [١١٠٣ ، ٢ ، ٣] ، فالحق وجوب الأمر بالمعروف والنهي عن المنكر ، وبعد أداء الواجب لا يضر الأمر ضلال من ضل ، وقد دلت الآيات كقوله تعالى : واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة [٢٥ \ ٨] ، والأحاديث على أن الناس إن لم يأمروا بالمعروف ، ولم ينهوا عن المنكر ، عمهم الله بعذاب من عنده . -

Among the things which show that one who abandons commanding the good is not rightly guided is that Allah has sworn that such a person is in a state of loss in His statement:

الْعَصْرِ * إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ * إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

By time, * Indeed, mankind is in loss, * Except for those who have believed and done righteous deeds and advised each other to the truth and advised each other to patience. [103:1-3]

For “the truth” is an obligation to command the good and forbid the evil, and then after carrying out the obligations, the one who has commanded the good will not be harmed by the misguidance of those who have gone astray. And there are a number of ayaat which point to this as well, such as Allah’s statement:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

And fear a trial which will not strike those who have wronged among you exclusively [8:25]

and there are also numerous hadeeth narrations on this topic that if the people cease to command the good and forbid evil, then Allah will subsume them all with a punishment from Him.

فمن ذلك ما خرجه الشَّيْخَانِ فِي ”صحيحيهما“ عن أم المؤمنين أم الحكم زينب بنت جحش – رضي الله عنها : أن النبي – صلى الله عليه وسلم – دخل عليها فزعا مرعوبا يقول : ” لا إله إلا الله ، ويل للعرب من شر قد اقترب ، فتح اليوم من ردم يأجوج ومأجوج مثل هذه ، وحلق بإصبعيه الإبهام والتي تليها ، فقلت : يا رسول الله ! أنهلك وفينا الصالحون ؟ ، قال : نعم إذا كثرت الخبث . -

One example of such a narration is relayed by both al-Bukhari and Muslim in their two Saheeh collection, from the Mother of the Believers, Umm al-Hakam Zaynab bin Jahsh (may Allah be pleased with her), who said:

The Prophet (ﷺ) came to me in a state of fear and said, “None has the right to be worshiped except Allah alone! Woe to the Arabs from a danger that has come near! An opening has been made in the wall of Ya’juj and Ma’juj like this,” making a circle with his thumb and index finger. So I said, “O Allah’s Messenger (ﷺ)! Shall we be destroyed even though there are pious persons among us?” He said, “Yes, when wickedness will increase.”

وعن النعمان بن بشير – رضي الله عنهما : عن النبي – صلى الله عليه وسلم – قال : ” مثل القائم في حدود الله ، والواقع فيها ، كمثل قوم استهموا على سفينة ، فصار بعضهم أعلاها ، وبعضهم أسفلها ، وكان الذين في أسفلها إذا استقوا من الماء مروا على من فوقهم ، فقالوا : لو أنا خرقنا في نصيبنا خرقا ، ولم نؤد من فوقنا ، فإن تركوهم وما أرادوا هلكوا ، وهلكوا جميعا ، وإن أخذوا على أيديهم نجوا ، ونجوا جميعا ” ، أخرجه البخاري والترمذي . -

Also, al-Nu’man ibn Bashir (may Allah be pleased with him), relayed that the Prophet (ﷺ) said:

The parable of the man who observes the limits prescribed by Allah and the man who transgresses them is like a people who get on board a ship after casting lots. Some of them are in its lower deck and some of them in its upper deck. Those who are in its lower deck, when they require water, go to the occupants of the upper deck. But then they said, “If we were to make a hole in the bottom of the ship, we would not have to bother you.” If those on the upper deck left them to carry out their design they all will be drowned. But if they do not let them go ahead, all of them will remain safe.

Both al-Bukhari and al-Tirmidhi reported this narration.

وعن أبي بكر الصديق – رضي الله عنه – قال : يا أيها الناس إنكم تقرعون هذه الآية : يا أيها الذين آمنوا عليكم أنفسكم لا يضركم من ضل إذا اهتديتم ، وإنني سمعت رسول الله – صلى الله عليه وسلم – يقول : ” إن رأى الناس الظالم فلم يأخذوا على يده ، أوشك أن يعمهم الله بعقاب منه ” ، رواه أبو داود ، والترمذي ، والنسائي بأسانيد صحيحة ، وعن ابن مسعود – رضي الله عنه – قال : قال رسول الله – صلى الله عليه وسلم : ” إن أول ما دخل النقص على بني إسرائيل ، أنه كان الرجل يلقي الرجل فيقول : يا هذا اتق الله ، ودع ما تصنع ، فإنه لا يحل لك ، ثم يلقيه من الغد وهو على حاله ، فلا يمنعه ذلك أن يكون أكيله وشريبه وقعيده ، فلما فعلوا [ص : ٤٦١] ذلك ضرب الله قلوب بعضهم ببعض ” ، ثم قال : لعن الذين كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون ترى كثيرا منهم يتولون الذين كفروا لبئس ما قدمت لهم أنفسهم أن سخط الله عليهم وفي العذاب هم خالدون ولو كانوا يؤمنون بالله والنبي وما أنزل إليه ما اتخذوهم أولياء ولكن كثيرا منهم فاسقون [٧٩١٥ ، ٨٠ ، ٨١] ، ثم قال : ” كلا والله لتأمرن بالمعروف ، ولتنهون عن المنكر ، ولتأخذن على يد الظالم ، ولتأطرنه على الحق أطرا ، ولتقصرنه على الحق قصرا ، أو ليضربن الله قلوب بعضكم ببعض ، ثم ليلعنكم كما لعنهم ” . -

It is transmitted that Abu Bakr al-Siddeeq (may Allah be pleased with him) said:

O people! You recite this ayah:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ

O you who have believed, look after your own souls. Those who have gone astray will not harm you when you have been guided.

but I heard Allah’s Messenger (ﷺ) say, “If a people see a wrong-doer but do not stop him, then Allah will soon envelop them with a punishment from Him.”

This was collected by Abu Dawud, al-Tirmidhi, and al-Nasaa’i with sound chains of narration.

Ibn Mas’ood (may Allah be pleased with him) relayed that Allah’s Messenger (ﷺ) said:

The first deficiency which occurred among Banu Israa’eel was that

a man met another man and said, “O so-and-so, have taqwa of Allah! Stop what you are doing, for it is not permissible for you!” Then he met that same man the next day doing the same thing, but this didn’t stop him from eating with him, drinking with him, and spending his time with him. So because they did that, Allah darkened all their hearts. —Then he recited the ayah:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ * كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ * تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ * وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوا هُمْ أَوْلِيَاءَ وَلَكِنْ كَثِيرًا مِنْهُمْ فَاسِقُونَ

Cursed were those who disbelieved among the Banu Israa’eel by the tongue of Dawud and of ‘Eesaa, the son of Maryam. That was because they disobeyed and habitually transgressed. * They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing. * You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally. * And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient. [5:78-80]

— And then he said — Indeed, by Allah, you either enjoin good and forbid evil and catch hold of the hand of the wrongdoer and persuade him to accept the truth or force him, or Allah will darken the hearts of some of you due to the darkness of the others’ hearts, and then He will curse you as He had cursed them.

رواه أبو داود ، والترمذي وقال : حسن ، وهذا لفظ أبي داود ، ولفظ الترمذي : قال رسول الله — صلى الله عليه وسلم : ” لما وقعت بنو إسرائيل في المعاصي ، نهتهم علماءهم فلم ينتهوا ، فجالسهم وواكلوهم ، وشاربوهم ؛ فضرب الله قلوب بعضهم ببعض ، ولعنهم على لسان داود وعيسى ابن مريم ؛ ذلك بما عصوا وكانوا يعتدون ” ، فجلس رسول الله — صلى الله عليه وسلم — وكان متكئا ، فقال : ” لا والذي نفسي بيده ، حتى يأتروهم على الحق أطرا ” . -

This was reported by Abu Dawud as well as al-Tirmidhi, he graded it as hasan. Above was the wording of the narration from Abu Dawud. The wording in al-Tirmidhi is:

The Messenger of Allah (ﷺ) said, “When the Banu Israa’eel fell into sins, their scholars would forbid them from those things, yet the people would not abstain. Yet the scholars continued to associate with the people and eat and drink with them. So Allah darkened all of their hearts because of the darkness of some of their hearts, and He cursed them upon the tongues of Dawud and ‘Eesaa ibn Maryam. That was because of how they disobeyed and used to transgress the limits.” Up until now Allah’s Messenger (ﷺ) had been reclining but then he sat up and said, “By the One in whose hand is my soul, this situation will also occur unless you persuade the people to accept the truth.”

ومعنى تأطروهم أي : تعطفوهم ، ومعنى تقصرونه : تحبسونه ، والأحاديث في الباب كثيرة جدا ، وفيها الدلالة الواضحة على أن الأمر بالمعروف والنهي عن المنكر داخل في قوله : إذا اهتديتم ، ويؤيده كثرة الآيات الدالة على وجوب الأمر بالمعروف والنهي عن المنكر كقوله تعالى : ولتكن منكم أمة يدعون إلى الخير ويأمرون بالمعروف وينهون عن المنكر وأولئك هم المفلحون [١٣ / ١٠٤] ، وقوله : كنتم خير أمة أخرجت للناس تأمرون بالمعروف وتنهون عن المنكر [١٣ / ١١٠] . وقوله : لعن الذين كفروا من بني إسرائيل على لسان داود وعيسى ابن مريم ذلك بما عصوا وكانوا يعتدون كانوا لا يتناهون عن منكر فعلوه لبئس ما كانوا يفعلون ، وقوله : وقل الحق من ربكم فمن شاء فليؤمن ومن شاء فليكفر [١٨ / ٢٩] ، وقوله : فاصدع بما تؤمر [١٥ / ٩٤] ، وقوله : أنجبنا الذين ينهون عن السوء وأخذنا الذين ظلموا بعباد بنيس بما كانوا يفسقون [١٧ / ١٦٥] ، وقوله : واتقوا فتنة لا تصيبن الذين ظلموا منكم خاصة [٨ / ٢٥] . -

And there are an abundance of other hadeeth narrations on this topic, and they all contain clear proofs that commanding the good and forbidding evil falls under the meaning of Allah’s statement:

إِذَا اهْتَدَيْتُمْ

when you have been guided

And this understanding is also supported and bolstered by a number of ayaat which show the obligatory nature of commanding the good and forbidding evil, such as Allah’s statement:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ
And let there be from you a nation inviting to good, enjoining what is right and forbidding what is wrong, and those will be the successful. [3:104]

and His statement:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

You are the best nation produced for mankind. You enjoin what is right and forbid what is wrong [3:110]

and His statement:

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ * كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

Cursed were those who disbelieved among the Banu Israa’eel by the tongue of Dawud and of ‘Eesaa, the son of Maryam. That was because they disobeyed and habitually transgressed. * They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing. [5:78-79]

and His statement:

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ مِمَّنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ

And say, “The truth is from your Lord, so whoever wills – let him believe; and whoever wills – let him disbelieve.” [18:29]

and His statement:

فَاصْدَعْ بِمَا تُؤْمَرُ

Then declare what you are commanded [15:94]

and His statement:

أَنْجَيْنَا الَّذِينَ يَنْهَوْنَ عَنِ السُّوءِ وَأَخَذْنَا الَّذِينَ ظَلَمُوا بِعَذَابٍ بَئِيسٍ بِمَا كَانُوا يَفْسُقُونَ

We saved those who had forbidden evil and seized those who wronged, with a wretched punishment, because they were defiantly disobeying. [7:165]

and His statement:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً

And fear a trial which will not strike those who have wronged among you exclusively [8:25]

والتحقيق في معناها : أن المراد بتلك الفتنة التي تعم الظالم وغيره هي أن الناس [ص: ٤٦٢] إذا رأوا المنكر فلم يغيروه عمهم الله بالعذاب ، صالحهم وطالحهم ، وبه فسرّها جماعة من أهل العلم ، والأحاديث الصحيحة شاهدة لذلك ، كما قدمنا طرفاً منها . -

And the correct understanding of this ayah is that the intended meaning of this trial which will afflict both the wrong-doers and others alike is that when the people see wrongdoing but do not make an effort to change it, Allah will subsume all of them with a punishment, both the righteous and the wicked. This is how a group of the scholars have explained it, and there are numerous authentic hadeeth narrations which affirm that meaning, as we have shown above.

[Adhwaa’ al-Bayaan 1/460-463]

See also: Fear a trial which will not only afflict the wrongdoers: Tafsir al-Qurtubi

See also: Fear a trial which will not only strike the wrongdoers: Tafsir al-Sa’di

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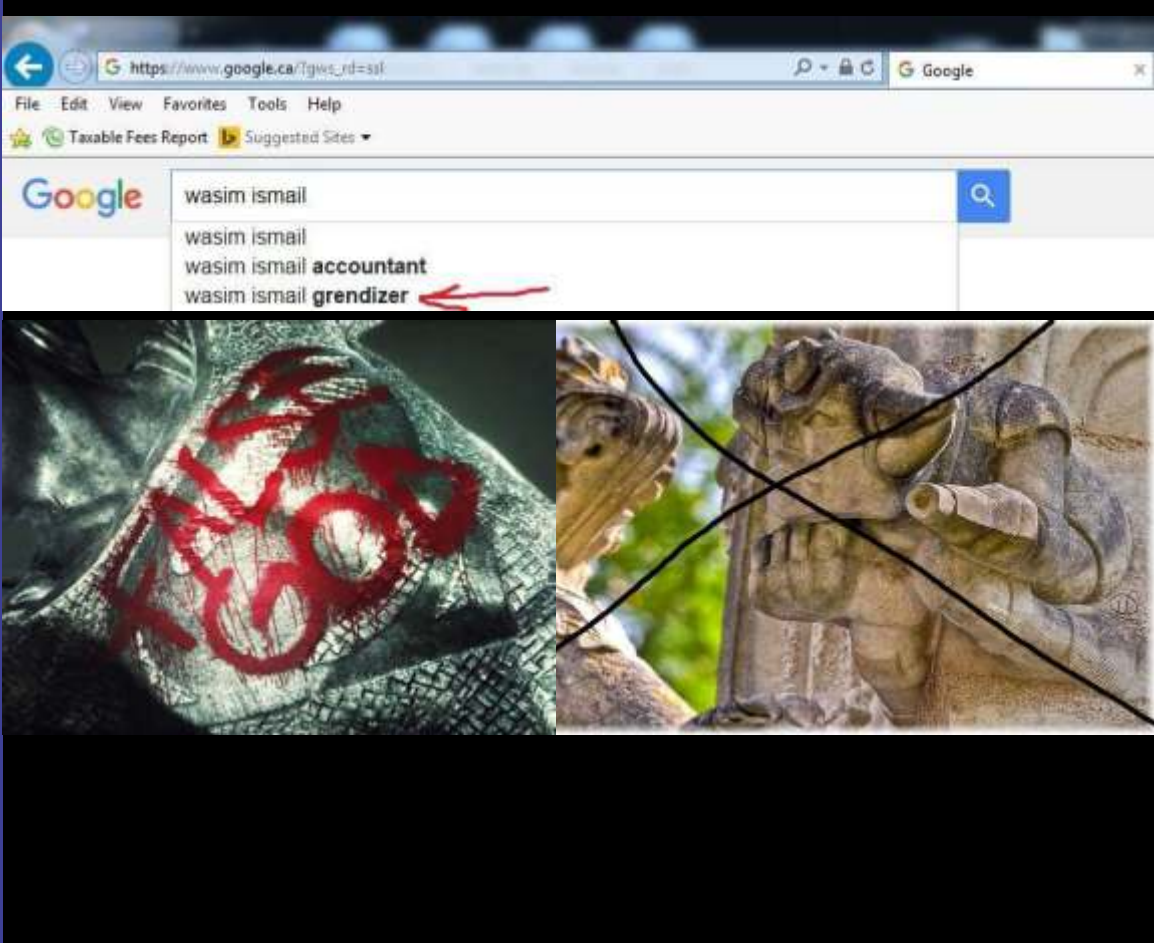
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2

---The Modern More Colourful Forms of Polytheism---



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Understanding this post requires in-depth analysis and sincerity in being objective to find out the truth. One must put aside the love of certain things, while at the same time freeing the mind by filtering out the filthy pollution of reverence of created things, or the belief that energy and matter is the ultimate decider of what is perceived to be true or otherwise.

Before moving on, read the above first paragraph 3 or more times if you have to, because you really have to open up your mind and soul for this one. You must realize that your being is not just your physical body, but a soul that is yearning for something that is beyond the physical and perceived pleasures of this seen world.

We all grew up watching different shows, whether live or animated, featuring colourful super heroes. My generation grew up with the classics like Superman, Batman, Spiderman et al. My generation was also primarily into the 1970s giant super robot

craze with the likes of Grendizer, Transformers, Voltron and others. All such heroes in many instances are given godlike super powers and virtual invincibility. They are made to survive near-death situations. The music that played in the background added to the sensational experience and excitement of devotion, humility and hope.

In one of the classic movies of Superman featuring Christopher Reeve, I still remember to this day how Superman was busy saving children on a bus from an earthquake, while at the same time, his friend and love Lois Lane died under an avalanche of rocks from the earthquake. Realizing that he came to the rescue too late, a startled and angry Superman flew into outer space with near light speed flying against the rotation of the earth to make it revolve the other way. What this did, of course, is make time travel backwards so that Lois Lane is brought back to life so that Superman has a second chance at making her live; it happened. Superman raised alive the dead and completely defied the belief in fate and predestination.

Most recently, in the Batman v Superman movie, a statue of Superman posing like a Greek god was spray painted in red with the term “False god”. So before Superman became a bad guy, was he a “True God?” Keep reading.

All of these shows have many hidden and subliminal messages. The authors of such characters and shows have their own specific beliefs, agendas, and creeds, and naturally, instill all of that in their productions.

I still remember being so attached to the show Grendizer. Dubbed in Arabic, the show hit the sensitivities of that part of the world about a hero who is defending the earth (the Middle East and Africa) against alien invaders (Colonial Powers). Good morals and love for the earth was displayed in such high levels that it was more than obvious that the Shinto nature-worshipping religion was promoted. Sun worship was also promoted and a lot of polytheistic pagan symbolism was displayed in the form of Greco-Roman structures and attire.

As children, we became so attached to such characters that they became our heroes; heroes that don’t even exist. They are just names invented by people that go back to the fables of old pagan gods. But did all of this “harmless fun” just end at childhood? Not at all.

I was one of those many people who had this experience. I took it to a new level and re-mastered the Grendizer series in studio DVD quality in order to save the Arabic dub from extinction. I ran a website promoting this character (and others), detailing the story, the weapons, the episodes, and even going as far as analyzing why Grendizer was more powerful than other super robots that came afterwards that ran in invincible god-mode and demon-mode. My website was among the top 10 in Google on this theme and was even closed down temporarily due to the excessive bandwidth use by users who rushed to download video clips and audio files of the soundtrack of this obsession.

Such devotion, honouring and reverence have even made my name, Wasim Ismail, when typed on Google till today, as suggested, to say “Wasim Ismail Grendizer” or “Wasim Ismail Accountant”, imagine?

This all began in 1996 and ended in 2012, from VHS to DVD, a time when I finally realized, through the mercy of God who granted me my beautiful daughter, that music and singing are in fact prohibited in Islam. My daughter, as a 2-year old, showed me that in her natural disposition, that the call to Islamic prayer is superior to the music-infested nursery rhymes. It was time for me to investigate this matter further through the Islamic texts and end the doubts on the so-called “difference of opinion” in Islam regarding music and singing. The funniest part is that in my DVD productions, I removed and edited out virtually all pagan symbolism from the show (along with any partial nudity), because even during that time, I realized that pure monotheism came before anything.

Little did I realize that on a macro level, my time was being wasted in revering this false idol. And because there was no way to edit out all the music, I went cold turkey and ended it all off by taking all of the material I had, DVDs, pictures, soundtracks, all of which found its way down the garbage chute to be broken down with the garbage with which it belongs.

Am I one of the few exceptions who took it too far? Perhaps everyone else was moderate in simply watching this show and relive the memories. Nay, this epidemic is not just confined to a few. Online forums till today have endless discussions on such material. Anime forums feature these giant structures admired by the fans in a form of primitive polytheism much like the worshipping of stone idols that happened in Greece and Rome, and in pre-Islamic Arabia.

Fans of such shows buy the figurines and display them in their homes. Others instill tattoos on their bodies of the characters. Yet others make it their life mission to collect all material on such characters. A lot of valuable time is wasted on this “mindless fun and entertainment” as the claim goes.

What people don’t realize, and especially Muslims, is that worshipping does not just mean literally bowing and prostrating to an object. This is only one form of it. Worship goes beyond such rites; it includes love, honour, reverence, respect and so on. For example, one is to respect and love his/her parents, but this should not be so excessive to the point that he/she does things against the ordinances of God just to please the parents. That is not allowed, because doing so amounts to polytheism, giving a share to the creation to what exclusively belongs to the Creator whether in His Lordship, Divinity, or Names and Attributes.

One picture I present in this post is in fact a carved stone image of Grendizer (known as Goldorak in France). This grotesque stone idol was one of many which were done as a part of a restoration project on the Bethlehem Chapel, a Roman Catholic Church, in Saint-Jean-de-Boiseau, France. Grendizer made it as a god on this Church along with other gargoyles from pop culture.

Therefore, a pure monotheist, a believer, a Muslim, must rid him/herself of these obsessions. If we want stories, Allaah informs us in the Noble Qu’ran 12:3 that “We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur’an although you were, before it, among the unaware.” The very same chapter ends off in verse 111 telling us that “There was certainly in their stories a lesson for those of understanding. Never was it [the Qur’an] a narration invented, but a confirmation of what was before it and a detailed explanation of all things and guidance and mercy for a people who believe.”

And because the pure monotheist- the believer- the Muslim knows that the purpose of creation is to worship God and do good works, then he/she should avoid anything that takes him/her away from this noble purpose. If you have not understood this post, and still believe that it is innocent fun and that you are not harming anyone by following such things, then I suggest you go back to the first paragraph to read it, and decide the matter for yourself. I could say a lot more, but this post is long enough by now and should suffice. It could perhaps be that your love for these childhood heroes is so great that the devil has deceived you into just taking such idle talk as stories for harmless entertainment. After all, Allaah tell us in the Noble Qur’an in 6:43 that “...and Satan made attractive to them that which they were doing.”

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3

A simple test

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Imam Ibn Al-Qayyim said: If you want to know if you or someone else loves Allah, then look at the affection for the Quran in your heart and the delight you find in listening to it, compared to the entertainment, music and musical instruments.
Jawabul Kafi 347

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4

Don't block the path with your sins

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Don’t block the path with your sins, and then complain about your du’as not being accepted.

especially those people who aren’t grateful for what Allaah already gave them without them even asking but still request more...

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6

Wife's kindness to the parents-in-law as an act of good companionship.

WIFE'S KINDNESS TO THE PARENTS-IN-LAW AS AN ACT OF GOOD COMPANIONSHIP

(A SERIES OF BENEFICIAL REMINDERS FOR MUSLIM WOMEN #21)

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Question : Is it the husband's right that his wife should treat his parents kindly and be dutiful to them even if they are not Muslims? It should be noted that they live in a separate apartment away from his family and she visits them occasionally. We appreciate your advice. May Allāh (ﷻ) reward you best.

The Permanent Committee for Scholarly Research and Ifta'

Answer : A Muslim woman is required to treat people kindly, whether they are in-laws or anyone else, and this is highly stressed when it comes to her husband's parents because this strengthens the marital bond and helps the husband express dutifulness to his parents. May Allāh (ﷻ) grant us success.

May the praise and peace of Allāh (ﷻ) descend upon our Prophet Muḥammad (ﷺ), his family and Companions.

SOURCE : FATWAS OF THE PERMANENT COMMITTEE (19/266)

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(A Series Of Beneficial Reminders For Muslim Women #21)

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May Allah (ﷻ) grant us success. May peace and blessings be upon our Prophet Muhammad (ﷺ), his family, and Companions.

The Permanent Committee for Scholarly Research and Ifta' - The Permanent Committee for Scholarly Research and Ifta'

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There is only
one way to conquer...

And those who know knows.



the victory of designs

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7

Increase in Iman



Mustafa George
@Mustafa_George

Sh Sulaiman Rihaylee: If a person wants his Eman to increase he must increase n his worship, especially worship which is not seen by others.

8/31/14, 6:30 AM

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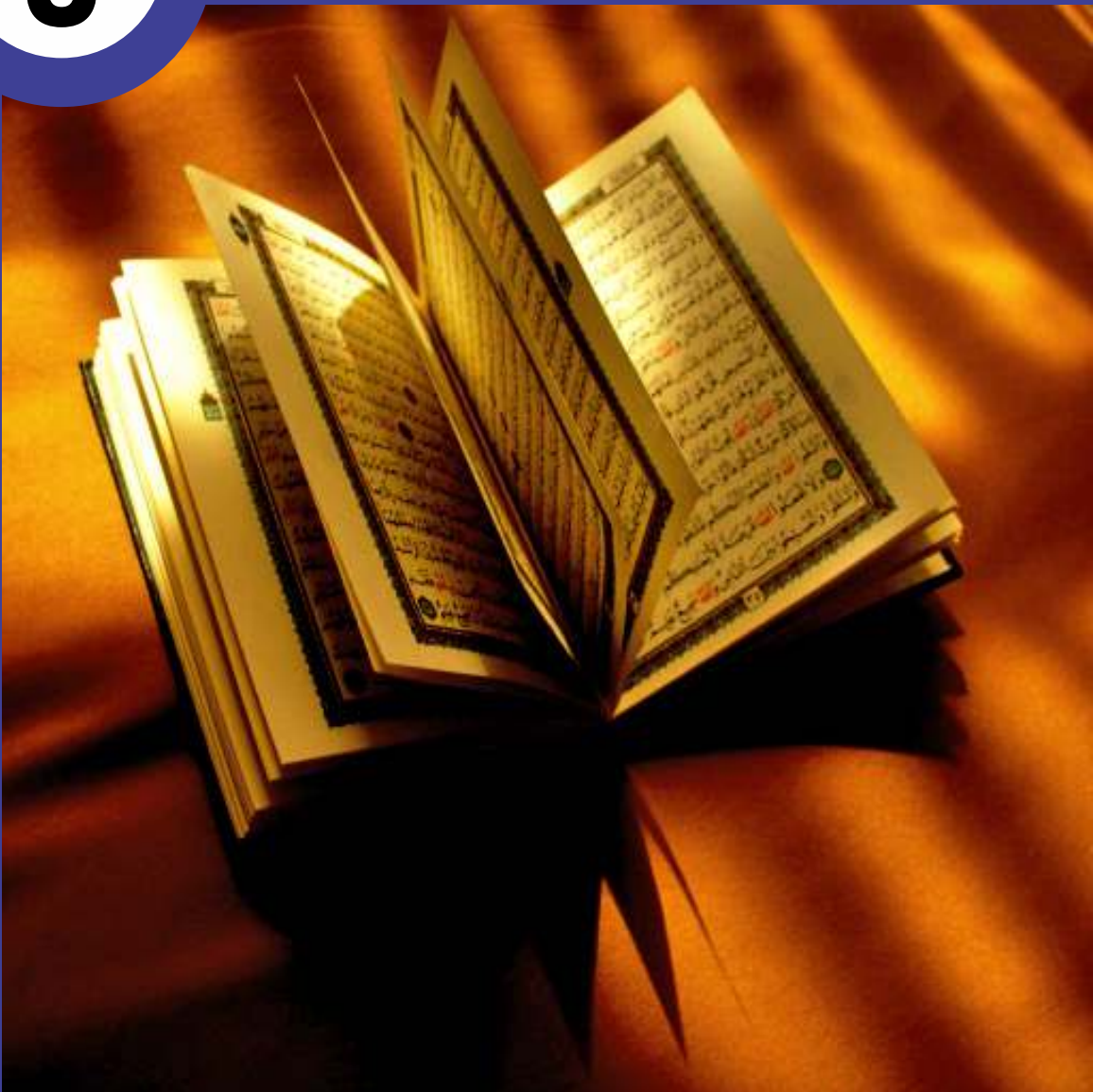
Al atharee a salafi بارك الله فيكم

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“His desire when opening a surah for recitation will be ‘When will I accede to the admonition contained within what I read?’ and his desire will not be ‘when will I complete this surah?’ His aspiration is none other than, ‘ when will I understand what ALLAAH IS ADDRESSING me with?, When will I restrain (from committing sins?), when will I take heed?’ This is because reciting the Qur’aan is worship and it is not to be done so in a state of heedlessness, and ALLAAH IS THE ONE WHO GRANTS THE TAWFEEQ towards that.” - Abu Bakr al-Aajurree [Akhlaaq Hamlah al-Qur’aan pg.10]

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Abu Hurayrah reported that Allah's Messenger (SallaLlahu 'Alayhi wa Sallam) said: 'There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah, then Allah will definitely meet his demand.' And he (the Prophet pointed out the shortness of that particular time with his hands.
[Sahih Al-Bukhari]



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10

If you find yourself making **excuses not to pray** Salah, then you better realize that your **soul is in serious trouble.**



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All praise be to Allaah who has made the compilation of this listicle possible. We trust you enjoyed it and benefitted from it. We ask Allaah the Exalted to accept it as an act of worship and make subsequent editions more beneficial.

We also wish to commend our brothers and sisters who have been striving to revive the ummah through various platforms, may Allaah reward you all abundantly and purify our intentions from show-off. Aameen.

We are most committed to serving the ummah better, therefore, we will be glad to accept advices from our noble readers. The religion is naseehah as the messenger of Allaah said.

JazaakumuLLaahu Khayran.

See you next week in shaa Allah!

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